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Philosophical Views of Aurobindo Ghosh

Lochin Valiev

*Senior teachers of the Department of Social Sciences,
Tashkent State Transport University
e-mail: valiyevl33@gmail.com*

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ANNOTATION

In this article, the idea of superman in the work of the philosopher is compared with the ideas of the perfect man in Central Asian philosophy, and we think about what stages a person should go through to achieve high spirituality. In addition, the qualities that are unique to each person in reaching the level of superman and occupying the position of a perfect human being defined by Aurobindo Ghosh are mentioned.

KEYWORDS

Superman, Perfect Man, Ideal Person, Purusha, Spirituality, Enlightenment, Irfan, Nation, Islamic Philosophy, Sufism, Anthropology, Supreme Truth, Power, Antiquity, Human Mind, Thinking, Person, Supramental Being, Supermind.

INTRODUCTION

Today, many world - renowned and leading companies employ professionals who are products of the Indian system. The number of foreign students coming to study in Indian universities is also increasing year by year. All this shows that the country's education system has a strong position and quality. The need of the world is the supernatural perfection of what can be in this life, the need of the mind is to achieve the divinity of a person and at the same time, the inner need of a person is not to achieve the perfection of his humanity, but to become higher and divine. A person always motivates himself to do worldly things without obeying his inner needs, i.e. the command of the soul, but according to Aurobindo, the command of the heart always calls a person to do great services, only we do not notice it because of the weakness of our spirituality. Because a perfect person is self-satisfied with imperfection, which is one of his great shortcomings. He does not know this until

he has attained his perfection, because the incomplete knowledge in man deceives him into thinking that he has acquired great power, when in fact he has opened a small door of his knowledge. Our great scholar Avicenna has some wonderful thoughts about this. "There is nothing left that is not known, there is very little mystery left that is not abstract, when I think deeply about my knowledge, I know that nothing is known yet." The more a person strives for perfection, the deeper he falls, like the abyss of knowledge. As for one of these scholars, Aurobindo Ghosh, the philosopher is a scientist who has made a great contribution to the development of general scientific, philosophical and pedagogical views in science. He is widely known in scientific journals as Sri Aurobindo. The name "Shri" is derived from the Sanskrit word for "respectable person." In fact, this man is one of the great philosophers who has been diligent in shaping the Indian national education system in the national spirit. His personality and creativity have attracted the attention of researchers from around the world since the second half of the twentieth century. His work is now being compared with the work of such famous people as Patanjali, Shankara, Plato, Plotinus, Marx, Nietzsche, Bergson, Teilhard de Sharden, Heidegger, Jung, Whitehead.

MATERIALS AND METHODS

In his philosophy, Ghosh states that human nature has been created to adapt to all environments, which is one of its strengths, and thus every human being has an innate tendency to strive towards nature and social environment. The philosopher in his work "Essays Divine and Human" states that "one of the important tasks of man's existence on earth is to become a perfect human being and to become a perfect instrument of God." In this regard, "Islamic scholars see Adam as the example of a perfect man in the first divine embodiment of the world, and this perfect man ensures the existence of the universe. The man embodies a small world in himself. The microcosm is a miniature version of the macrocosm. By embodying the divine world and the divine essence, man attains perfection and becomes God's representative on Earth.

RESULTS AND DISCUSSION

Many consider the philosopher to be the founder of Integral Yoga, even though he was one of the greatest scholars in the religious beliefs of the Indian people. "[3] It is important to note that in Sri Aurobindo's critical views, opinions are expressed fairly. The philosopher openly had radical views and supported the militant group Lal Bal Pal, known for its ruthlessness. This group organized mass killings against the British colonies. That is why the philosopher called them heroes of national liberation in his accounts. It is logical to call Ghosh's scientific and creative activity the contribution of the Indian people to the liberation struggle against the Anglo-Saxon oppression.

A person's nature is born superior to himself at birth, he must break away from his nature throughout his life and gain superiority, becoming superior to his nature should become the divine goal of his life. When this goal is reached, the doors of perfection are opened for each person, and at the same time, he realizes his identity. Ignorance of self is the cause of all sorrows and stumblings in the world, therefore Aurobindo Ghosh emphasizes that man must become selfrealized. Because a person is prone to observation according to his nature and upbringing. He cannot perceive divinity beyond this limit. As we have seen, the perfection of man gives him freedom of spirit, unity, and spiritual immortality, so every person must strive for perfection and for that reason,

it is required to acquire the divine mind from the dependence of the ordinary mind. However, our great scholar Ibn Sina in his book "Laws of Medicine" gives a different explanation to the mind that Ghosh called the simple mind, in particular, "the body and soul make up a person, and the brain is the center that regulates human life. The philosopher says that plants, animals and people have a special inner soul.

After the revolutionary tendencies in India had subsided somewhat, Ghosh devoted himself to the development of the national pedagogical system. In creating the national pedagogical education, the philosopher used the religious philosophical sciences of Hinduism and the Indian Vedas, which emerged in the 1st millennium. This system included religious rites, customs, and traditions reflected in the books of the holy Vedas as well as in the instructions of the Brahmins. In Ghosh philosophy, the study of a religious concept that affects a person and is manifested through the person, if necessary, its structure and technology, helps to act hermeneutically in understanding the philosophical text.

Unlike Aurobindo Ghosh, Avicenna interprets the mind in man as an example of the highest level of maturity for the individual. In order to reach the level of a perfect human being, it is recommended to use this mental power. Ghosh, as we mentioned above, divided the mind into two parts, ordinary and divine intelligence, emphasizing that ordinary intelligence is useless for man, and he says that every person strives towards divine intelligence and thus attains perfection. So we can see that Avicenna and Ghosh have some differences in their views on reaching the level of a perfect human being. In particular, Abu Rayhan Beruni, a contemporary of Avicenna, describes the perfection of man in his book "Relics from Ancient Nations (Osor-ul-Baqiya)" by quoting the name of Avicenna's teacher An Notili, "An-Notili said: "Three perfections for a person there is a period. Being a God gives access to the power of the Supreme Power, an opportunity that not everyone has. Those who achieve this discover God in themselves and show their power. Living in God's presence enables one to experience His light, happiness, power, and joy. And this is the greatest happiness in perfection. Alternatively, the perfect human being becomes a superman, a Purusha (a spiritual entity with pure consciousness) as a divine spiritual being. (I quote the thoughts that a perfect man is close to God) Actually, human divinity is not reality, but man cannot perceive divinity in his human imagination or, on the contrary, humanity in his divine imagination. In the first example, humanity is elevated above the divine, in the second example, the divine is reduced to the level of humanity. All the complexity, the conflict is in the rational combination of these realities. Because superman is the one who is superior to human existence in this life. Ghosh warns that one should not be enslaved by one's self, because one is deluded by one's existence in life and by the false visions of the conceited mind surrounding one's eyes. That's why he forgets the path of spiritual consciousness in addition to the slavery of the mind, as a result of which he believes that he is the owner of high spirituality. In the words of the famous French writer Guy De Maupassant, "a person who does not respect himself is unhappy, and a person who considers himself a high morale is a fool.

A great connection in the life of the ancient Indians is education and life. Education is a preparation for life for them, and life is an endless learning process. A distinctive feature of the Indian education system is that education is a product of a long-term goal. In the previous education system, the acquisition of religious knowledge was possible only by members of the upper caste: Brahmins and Kshatriyas (warriors). "The provision of knowledge was done by Brahmins and the process was organized like a social pyramid. The biggest

shortcoming of the education system was its caste system and the fact that the system did not cover the entire population.”[4] Ghosh, who adopted the Western education system, understood the limitations of ancient Indian education but did not deny that there were many models and advantages that were not found in the western education system.

"In reality, the imperfect knowledge of a person elevates him to the level of a sage and dazzles his eyes with illusion, as a result of which a person goes astray from the path directed towards perfection. We can find similar ideas about this in the works of Navoi, in particular, the philosopher says in his "Lisonut-Tair" that "there are such persons who have many defects in their behavior and actions, they claim to be perfect, they praise that they are a perfect person, although they think they are mature. and insists that those who claim to be flawless can never be perfect. Selfishness takes a person away from true humanity, pulls him into the vortex of arrogance and leads him astray from the path directed towards perfection.

In Ghosh's concept of integrated pedagogy, schools based on the most ancient traditions of the Hindus stated that the spiritual and moral rules of education are closely linked to science, and that this connection is formed with the help of a mentor. "This concept is of moral importance and implies that a person adheres to moral principles such as brahmacharya, does not succumb to physical lust, and has strict control over his words and actions." [5] In fact, the purpose of traditional education was so incomprehensible that it was primarily to develop religious knowledge by acquiring secular knowledge, as well as to raise human moral education to a higher level. The positive side of Ghosh Indian traditional schools was that teachers were seen as divine educators. The students had a lot of respect for them and they were interpreted as follows. First of all, in the Indian education system, the individual is taught to control his "ego". At the beginning of education, one is taught through divine knowledge and then moves on to worldly knowledge. In the second place, the teacher not only taught science but is regarded as the possessor of the highest spirituality.

CONCLUSION

In conclusion, the concepts of "Superman" given by Aurobindo Ghosh in his works and "Perfect Man" in the work of Eastern philosophers have the same meaning in many aspects and purpose. In particular, in order to achieve perfection, according to Sri Aurobindo, a person with high spirituality must discover the spiritual divinity within himself and realize his potential, when he realizes, a person becomes the owner of great potential. At the same time, according to the scholars of the East, a person defines his level of spiritual elevation by reaching the status of a perfect human being. It is such a degree that it manifests the qualities, characteristics, and abilities that belong to all living beings in existence and occupies the status of the most perfect living being. So, in achieving high spirituality, a person will have his perfect spirituality regardless of whether he follows Indian philosophy or Central Asian philosophy. Because perfection remains one of the most necessary points of every society.

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